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Mr. Bacon's Sermon.

The Social and Civil Influence of the Christian Ministry: A Sermon preached at the sixth Anniversary of the Auxiliary Education Society of the Young Men of Boston, Feb. 6th, 1825, by LEONARD BACON, *published by request of the Society. T. Marvin, Congress Street, Boston.*

The Sermon which is presented to the public under this title, is one of the highest order, and it augurs well for the success of Education Societies, when such talents, as it exhibits, are called forth at their Anniversaries. These institutions are not without their enemies, who misconceive of their operations and misrepresent their leading features; and it is a circumstance still more unfortunate, that many who *would be ranked* among the friends of a well-educated ministry, have never yet possessed a full conviction of the importance of the subject. Documents, it is true, have been placed within their reach—but these have either been thought unworthy of being consulted, or have been overlooked or forgotten among the vast variety of topics that are constantly presenting themselves before a reader of the present day. Only one alternative seems to have been left to the speaker, who would gain access to these men, which was that of choosing an appropriate theme embracing a few importunt particulars; and setting them forth on the strong basis of common sense, adorning them with the charms of rhetoric, and dignifying them by the strong and resistless powers of pulpit oratory. Difficult as this task might seem, it has been accomplished by Mr. B.; and though he has not confined himself to the most important bearings of the plan of education pursued by the Societies which he advocates, he has not performed a less acceptable service, by discussing some of those topics that have most frequently been resorted to, by the enemies and the luke-warm friends of the cause.

But, highly as we esteem the sermon of Mr. B., we despair of doing justice to it, in the narrow limits that are necessarily prescribed to us. To be fully appreciated, the whole of it must be read. We have seldom seen so many excellencies in a sermon, accompanied by so few defects: but while the latter are rendered scarcely noticeable by the conspicuousness of the former, neither can be fully convassed, but by being seen as they occur in the original connexion where the author has placed them.

In making the following extracts therefore, we are influenced more by a desire of benefitting our readers, than by any expectation of paying a proper tribute of gratitude to the author who has furnished them.

The text is in Nehemiah, ii, 19 "BUT WHEN SANBALLAT THE HORONITE, AND TOBIAH THE SERVANT THE AMONITE, GESHEM THE ARABIAN, HEARD IT, THEY LAUGHED US TO SCORN AND DESPISED US, AND SAID, WHAT IS THE THING THAT YE DO?"

Without much comment on the text, he gives it an obvious but temperate application to one or two classes of opposers, and then adds as follows:

"But there is another, as I have said, and a larger class of men, who, while they neither oppose us with the malignity of hatred, nor assail us with the virulence of slander, do yet regard our object with coldness, and our operations with contempt.—Many of these are men with whom we would not willingly contend, and whose indifference we would lament—men of refined and noble sentiments, who adorn the spheres in which they move, who are alive to the interests of the community, who reverence and support the institutions of religion, and whose habitual enterprize, and public spirit, deserve our respect, and gain for them the confidence of all who know them. We love these men, and we would fain enlist them in a work so noble; but we find that they are unmoved by the motives which are so prevalent with the Christian; we find that the affections to which our cause would make its strongest appeal, are dead within them; we find that with all their reverence for religion, they are dismayed and disgusted with the thoroughly religious aspect of our undertaking; and that, however we may lament their apathy, or deprecate their opposition, yet, if we would bring them over from the side of our adversaries, to co-operate, or even to sympathize with us, we must address them with motives of which they acknowledge the influence, and in a language of which they apprehend the import."

To this purpose, he leads them to "consider the social and civil influence of a well-instructed Christian ministry; and the nature of this influence, as it effects the standard of public morals, the public intelligence, and the elevation of public sentiment"—and he illustrates these topics by referring to the "official character which ministers sustain, to the institutions of public utility, which they patronize; and to the spirit of universal benevolence which they are labouring to create and cherish." To show the *extent* of this influence, he occasionally leads his hearers "away from abstract and general propositions, to palpable and specific illustrations." Some of these we shall now lay before our readers.

"You may be told that there are, in the United States, five thousand ministers; and so far is this proposition from conveying any vivid conception of power, that you may even go with the political economists, and in your account of our national resources, set down the efforts of these men as so much "unproductive labour." You must learn what they are doing, by looking at them, not in the mass, but individually—not in their associations, or synods, or conventions, but in the respective spheres of their immediate influence. If you go in and look at the ministers of your own Commonwealth, when they assemble in this metropolis, you will see nothing that looks like the exercise of a wide and mighty influence. You see no pomp or parade, no symbols of power, no insignia of office. They may debate, but their debates would seem to be a very harmless affair. They may enact decrees but their decrees are only such as the politician laughs at. You can calculate their influence, only as you follow the individuals to their homes, and see what they are doing there; nay, you must follow them to their graves; and you will find that the more specific and particular are your conceptions of the relation they sustain to the community, the more thorough will be your conviction of their power.

"Some of you have stood by the open grave, in which a venerable minister of the gospel had lain down to sleep till the morning of the resurrection. It was surrounded, perhaps, by the grassy mounds where he himself had deposited, with funeral rites, a whole generation of his flock. The men and women, who passed by that open grave, wept as they looked in on the coffin that contained the venerable form with which were associated all their earliest recollections of religion. His hand had baptized them into the faith of the Redeemer, and by the same hand, when tremulous with age, had their children been devoted to God.—His voice had recalled them from their youthful wanderings, it had warned them in temptation, it had spoken comfort in affliction. And now, when they remembered that they should see his face no more, they wept like children that weep over the grave of their father. And the stranger that was there, could see in their tears, and in their looks of deep and silent grief, what an influence the old man had gathered around him, and what a power he had been exerting to make that people happy.

"Have we not seen a minister of the gospel, standing in the midst of a populous city, as if he were its guardian angel? Sabbath after Sabbath, thousands listened to his instructions. While he spake, the Spirit came down upon them, and their hearts were softened, melted, subdued. The infidel scoffed at his efforts, and the profligate was indignant; but the infidel was put to silence, and the profligate was confounded;—and in spite of them, public sentiment was purified, and the standard of public morals was raised, and a new aspect was given to the affairs of that city. And when he died—when his spirit had struggled and burned, till it escaped from its prison of mortality, then, when the long procession followed his coffin to the tomb, it was seen, in their sad and solemn countenances, that their hearts were borne down by the weight of some mighty affliction; and while they spake of the sundering of ties which bound him to *their* hearts, it was the highest eulogy of their grief that his death was a *public* calamity. Say you that the picture is overdrawn? You have heard of a LARNED, smitten by the breath of pestilence. You have heard of a WHELPLEY, cut down in the bright morning of his hopes. You have seen a HUNTINGTON. Is the picture overdrawn? Take then another illustration. It shall be actual, and still more specific.

"A young minister of the gospel once said to an intimate friend, "My brother, you and I are little men, but before we die, our influence must be felt on the other side of the world." Not many years after, a ship, returning from a distant quarter of the globe, paused on her passage across the deep. There stood on her deck a man of God, who wept over the dead body of his friend. He prayed, and the sailors wept with him. And they consigned that body to the ocean. It was the body of the man, who, in the ardour of youthful benevolence, had aspired to extend his influence through the world. He died in youth; but he had redeemed his pledge; and at this hour, his influence is felt in Asia, in Africa, in the islands of the sea, and in every corner of his native country. This man was SAMUEL JOHN MILLS: and all who know his history will say, that I have exaggerated neither the grandeur of his aspirations, nor the result of his efforts. He traversed our land, like a ministering spirit, silently and yet effectually, from the hill country of the Pilgrims to the valley of the Missouri.—He wandered on his errands of benevolence from village to village, and from city to city, pleading now with the patriot, for a country growing up to an immensity of power, and now with the Christian, for a world lying in wickedness. He explored in person the desolations of the west, and in person he stirred up to enterprize and effort the churches of the east. He lived for India and Owhyhee, and died in the service of Africa. He went to heaven in his youth; but his works do follow him, like a long train of glory that still widens and brightens, and will widen and brighten forever. Who can measure the influence of one such minister of the gospel?

To be continued.

The following suggestions are worthy of serious consideration; and we should not be surprised to find them at some future time, reduced to practice.

From the Connecticut Observer.

EVANGELISTS.

At a minister's meeting not long since, the subject of ministerial labor to meet the exigencies of revivals, was introduced, and made the topic of considerable conversation. It was the united feeling of those present, that a class of Evangelists, whose duty it should be to labor exclusively in places favored with the special operations of the Spirit, was very much needed. When I say *exclusively*, I mean that the persons so employed should not only not be considered candidates, for settlements in vacant parishes, but not liable to be called upon for the temporary supply of those which are deprived of the stated ministrations of the gospel, by the absence or death of their pastors. The meeting was held in a section of the State, which has lately been much favored by the outpouring of the Holy Spirit, and in which much good has apparently been done by the efforts of men of this description. Most of what was said on this subject was, therefore, matter of experience.—What I am about to suggest at this time, is little more than a repetition of the views and feelings then expressed. It was deeply felt by all, that the subject is one of the highest interest; that the revivals of religion with which the christian churches have been lately visited, furnish cause for most fervent gratitude; that they are the salvation and the glory of our country; that to promote such works of grace should call forth the earnest prayers and the zealous efforts of all who love the Lord Jesus Christ. It was conceived, that what God has wrought in this respect, united with the "signs of the times," at present affords substantial ground to hope, that the same operations of his mercy in time to come, will be continued and increased, that we may expect a succession of revivals, till the earth shall be full of the knowledge of the Lord. Why then shall we fear, that in bringing forward laborers of the kind here contemplated, we shall provide for emergencies which will not exist? Such is far from having been the fact. And who can suppose that it is to be? Who will indulge such a want of faith as to imagine that the Spirit of the Lord is straitened, or that his special operations are hereafter to be withheld? It would argue distrust of the Most High to doubt whether he will continue the special effusions of his grace in years to come. But if he does this, then clearly the pressing call for this kind of ministerial labor which has existed, must continue to exist; and not only so, but as we draw nearer to days of increased light and purity, it is reasonable to anticipate, that this call will become more and more pressing. I have heard it publicly stated by a man who has been distinguished for his zeal and efficacy in promoting revivals, that he has not been able to comply with more than *one in fifty* of the applications made to him for his services in places where there was special religious excitement. Does not such a statement plainly denote that it is time for the churches to give attention to this subject, and to consider whether more adequate means may not be provided for meeting emergencies of this kind? While I would leave the precise mode of making this provision for future deliberation, I hesitate not to declare, that *something* should be done.

In the conversation to which I have alluded, no thought was indulged of superseding the labors of the stated pastors of the churches, in the days when God appears in his glory, and builds up Zion. The only inquiry was, whether suitable persons, in sufficient numbers, might not be employed o co-operate with them at those interesting seasons, and to perform some share of the service to which they must alone be incompetent. The idea was also wholly discarded of adopting a system of operation, by which revivals might at any time be produced at the pleasure of men. It must be ever fully kept in mind, that no human power can exert any real efficiency in raising those dead in trespasses and sins to spiritual life, or in causing them to make the inquiry, "What must I do to be saved?" But while the excellency of the power is of God, means, such as men can employ, must be put in operation. It is the appointment of heaven, that faith shall come by hearing. According to the divine economy there is as really need of human instrumentality in bringing sinners to faith and repentance, as in producing the fruits of the earth—as really as though this instrumentality did of itself accomplish the whole work. Let us then never be represented as in any measure assuming to ourselves the prerogative of Jehovah, when we speak of providing suitable instruments to labor in days of the out-pouring of his Spirit. We have no thought of a set of men, whose province it shall be, as some may say, *to go up and down the country to get up revivals of religion.* What is conceived to be wanted, is men who shall be suited to enter in, where God's Spirit has begun a work of this kind, and in connection with the pastors of the churches, exert that agency which men can exert, for its promotion. It is not designed to have them employed in any place till such a work has first apparently commenced. Then they are to be known as the individuals to whom application may be made for the ministerial assistance which the exigency demands. They are to be regarded as strictly *the property of the church at large*, & as bound to bestow their labors in one place or another, as the operations of God's Spirit may furnish occasion. The supposition is not however indulged, that they might in no instance be made the means, in the hands of Him who worketh all things, of rousing a people sunk in stupidity and worldliness, to attend to the things of their peace. This would be rather an incidental benefit resulting from their agency, and the principal good to be hoped for from calling them into the service of the churches.

A few individuals have of late generously devoted themselves to labors of this kind. The happy effects of their efforts have been felt and acknowledged by all the friends of evangelical religion, who have witnessed them. What seems now to be demanded is, that the subject of procuring and supporting a considerably greater number should excite the attention of the Christian community; and that ultimately measures be adopted to enlist suitable persons in the service here contemplated, and to provide the means of their compensation. The writer of these remarks pretends not to have matured any plan for the accomplishment of these objects, which he deems of great importance. Nor does he feel himself competent to the undertaking. He would hail it as an omen for good, if others more able both to plan and to execute, in different parts of the country, might soon have their minds directed to the subject. By the ministerial association, to which I have more than once alluded, it was considered desirable, that some system in relation to this subject, should be devised, which might go into extensive operation. But this system, whatever it may be, should obviously be the result of wise counsels. While strongly impressed with the idea, that something needs to be done, and that the friends of the Redeemer in this part of the country are fully capable of doing it, I am far from any decided opinion as to how much should be done and in what form. I am well aware that the subject is attended with difficulty, and that by some, whose experience and wisdom entitle them to high respect, it may be thought undesirable to make any attempt in relation to it. This, however, is far from proving that proper attention to it may not lead to important and useful results. Had considerations of this nature been suffered to prevail, improvement in every form had long since ceased, and every useful undertaking had failed without a trial. Let the men who are best able to exert influence on public opinion, give the attention to this subject which its importance demands. I am sure they will not charge me with enthusiasm in saying that it is one which has an intimate connection with the interests of the Redeemer's cause, and the salvation of immortal souls. Let the inquiry be fully and extensively made, whether a considerably greater number than are now to be found, of Evangelists, such as I have described, are not needed in our churches; whether these churches are not able to call such Evangelists into their service, and to provide for their support; and if so, in what manner it shall be done. At the same time, let the objections, which are worthy of consideration, against any attempt of this nature, be fully stated. I would have the subject brought before the Christian community in its various connections and consequences. The way should thus be prepared for it to be taken into consideration by some of the large ecclesiastical bodies in our country, at their annual meetings in the ensuing season. In the mean time I propose, if Providence permit, to enlarge on some of the topics connected with it, in the future numbers of the Observer.

PRAYER FOR COLLEGES.

Under this head, the Recorder & Telegraph of the 5th instant, notices an interesting meeting which took place in Park-street Church, on the evening of the 24th ult. On this occasion, Mr. Wayland of the Baptist church, made a number of appropriate and animated remarks, and alluded to a revival which he had formerly witnessed in Union College. He was followed by Mr. Green, of the Union Church, who, after pursuing his subject for some time, illustrated it, by the following relation.

"Mr. Green mentioned the case of one young man, who became pious while in college; and who having occasion to instruct a school the ensuing winter, availed himself of every proper opportunity to impress on the minds of his pupils, and others, the amazing interests of the soul. Before many weeks his heart was cheered with the appearance of a revival; every countenance among his pupils became solemn;—the seriousness soon extended to their parents, and brothers, and sisters; till at length the whole town seemed to feel the influence of God's peculiar presence.—Nearly 200 hopeful conversions were the fruits of this revival.——A case of the opposite kind he also mentioned. He knew a young man who left College during the winter season, for the same purpose as the other. But to religion he was a stranger. He seemed to have resolved to spend the winter in just so much dissipation as his employers would bear. One company of the youth he would meet in the ball room—another at the tavern—another, or perhaps the same, at the card table; and when his season of residence there had closed, it was astonishing and painful to witness the effect his example and encouragement had produced among his youthful companions. He returned to College—and how many souls will have to "mourn at the last" in consequence of his destructive example, the light of eternity will unfold!"

Fragments.

The variety of distempers in men's minds is as great as of those in their bodies; some are epidemic, few escape them, and every one too, if he would look into himself, would find some defect of his particular genius. There is scarce any one without some idiosyncrasy that he suffers by. This man presumes upon his parts, that they will not fail him at time of need, and so thinks it superfluous labour to make any provision beforehand. His understanding is to him like Fortunatus's purse, which is always to furnish him without ever putting any thing into it beforehand; and so he sits still satisfied, without endeavouring to store his understanding with knowledge.

We are born ignorant of every thing.—The superficies of every thing that surrounds them, make impressions on the negligent; but no body penetrates in the inside without labour, attention, and industry.—Stones and timber grow of themselves;—but yet there is no uniform pile, with symmetry and convenience to lodge in, without toil and pains.

Art thou a holy person, whose halting after the Lord must serve, instead of walking uprightly and humbly with God? Art thou a sanctifier of the christian sabbath, who art seldom or never seen in the house of the Lord? Art thou a candidate for heaven, whose affections are glued to the earth?—Art thou a traveller to the heavenly Zion, who art not arrayed with habiliments suitable to the journey; with the garments of faith, of prayer, of hope, of praise, and of love? Art thou who swearest, and liest, and dealest unjustly, a citizen of the new Jerusalem, where truth, and love, and holiness, reign for ever? Alas! thy speech betrayeth thee. Into the city of eternal habitation, nothing that defileth, either in word or in deed, shall ever enter.

If the first step to vice be somewhat difficult, those which succeed become easy.—The fascination of passion uproots reason, deceives wisdom, and even changes nature, before the evil is observed. Then let us determine not to diverge a single step from the right and good road; for should we, to our sorrow we shall find that the path, although on a gentle declivity, conducts to a gulf into which we shall fall.

A man has most need of counsel when he is in prosperity; but then he is least disposed to seek or accept it. Blind through success, he easily persuades himself that he is sufficiently wise to conduct himself without having recourse to the information of others.

Truth is all simple, all pure, will bear no mixture of any thing else with it. It is rigid and inflexible to any bye interests;—and so should the understanding be, whose use and excellency lies in conforming itself to it.

There are many who had rather meet their bitterest enemy in the field, than their own hearts in the closet.

He that has no resources of mind, is more to be pitied than he who is in want of necessaries for the body: and to be obliged to beg our daily happiness from others, bespeaks a more lamentable poverty than that of him who begs his daily bread.

Some men of a secluded and studious life, have sent forth from their closet or their cloister, rays of intellectual light that have agitated courts, and revolutionized kingdoms; like the moon which, though far removed from the ocean, and shining upon it with a serene and sober light, is the chief cause of all those ebbings and flowings which incessantly disturb that world of waters.

Happiness has been beautifully compared to the manna in the desert, *he that gathered much had nothing over, and he that gathered little had no lack*; therefore, to diminish envy, let us consider not what others possess, but what they enjoy.

As there are some faults that have been termed faults on the right side, so there are some errors that might be denominated errors on the *safe* side. Thus, we seldom regret having been too mild, too cautious, or too humble; but we often repent having been too violent, too precipitate, or too proud.

The seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain.

Religion, like its votaries, while it exists on earth, must have a body as well as a soul.

Spiritual Barometer;

OR A SCALE OF THE PROGRESS OF

SIN AND HOLINESS.

* * * * * * * *

GLORY.

70 Dismission from this life.
Desiring to depart and be with Christ.
60 Patience in tribulation.
Glorying in the Cross.
Active benevolence to man.
50 Aspiring after God. [Christ.
Overcoming the world by the Cross of
Love of God shed abroad in the heart.
40 Frequent approach to the Lord's table.
Meetings for religious improvement.
Delight in the people of God. [Hope.
30 Looking to Jesus, as the foundation of
Love of God's house and word.
Vain company wholly left.
20 Daily perusal of the Bible with prayer.
Light from Heaven.
Retirement for prayer and meditation.
10 Alarm.
Concern for the soul.

0 INDIFFERENCE.

Family worship only on Sunday ev'ngs.
10 Private prayer frequently omitted.
Family religion wholly declined.
Levity in conversation.
20 Fashions however expensive adopted.
Luxurious entertainments. [company.
Free association with worldly minded
30 Love of novels.
Theatre, Cards, &c.
Continual parties of pleasure.
40 House of God forsaken.
Much wine, spirits & other strong drink.
Scepticism. [thrown aside.
50 Private prayer wholly neglected and
Deistical company preferred.
Parties of pleasure on the Lord's day.
60 Masquerades, drunkenness, adultery.
Profaneness, lewd songs.
Infidelity, scoffing at religion.
70 Disease. Death.

PERDITION.

The reader must peruse this from the middle upward or downward, until he perceives the degree at which he now stands, and let him be careful of the first advances of sin, for it is as the letting forth of waters, we see the beginning but not the end, it is hid in darkness;—on the contrary, the path of the just is as the shining light, which shineth brighter and brighter until the perfect day.

Religious Intelligence.

From the Missionary Herald.

SANDWICH ISLANDS.

JOURNAL OF MESSRS. RICHARDS AND STEWART AT LAHINAH.

Arrival of the King.

On Monday, June 23, 1824, Messrs. R. and S. observed the late King's brig approaching the island, and, with many others, they went to the landing place to receive him.

"He landed in a small boat, accompanied by a single chief, and saluted us in the most polite and friendly manner. After embracing his queen and the princess, he took one under each arm, and hastened up the beach. The parting of the mother and son, when we left Honoruru, had interested us so much, that we felt desirous of witnessing their first interview, after a month's separation. According to their custom, the chiefs had assembled, and were formally seated on their mats, in a large circle before the tent of *Keopuolani*, waiting the approach of their monarch. He entered the circle opposite to his mother, and where *Wahine-Pio*, the sister of *Krimokoo*, and mother of his youngest queen, was seated. He dropped on one knee to salute her, on which she burst into tears, and springing from her mat, led him to that of his mother. He knelt before her, gazed silently on her face for a moment, then pressed her to his bosom, and placing a hand on each cheek, kissed her twice in the most tender manner.—The whole scene was really affecting; we scarce ever witnessed an exhibition of natural affection, where the feelings were apparently more lively and sincere. The king is a fine looking man, and very graceful in his manners; and while gazing on him, the old lady's heart seemed to float in her eyes, and every feature "told a mother's joy."

[The king took possession of his mother's tent, and, according to his general custom, spent a great part of the night in drunken revelries with his attendants. The next morning the missionaries repaired to the place, for the purpose of attending prayers: but Keopuolani and her attendants were not there, and Riho-riho and his followers, lay sleeping on the ground.—Of course, they were disappointed in the object of their visit. In the evening, however, they determined to repeat it. As they approached, they heard the noise of mirth, but determined to enter the circle.]

"We found it composed principally of the followers of the king, and rejoiced in not seeing any of our particular friends in the numbers present. Riho-riho, himself was asleep."

"*Taua*, the private chaplain of the queen, quickly approached us, and said he had been sent to wait our arrival, and to inform us that Keopuolani would attend prayers at the residence of her daughter, to which she had removed. This was indeed a joyful message to us, and our satisfaction was greatly increased, on entering the *ranai* of the princess, to find the whole of our old number assembled, even to *Kekananohi*, the young queen. Never can we forget the appearance of *Keopuolani*. The countenance and manner of no *pious American mother* could have manifested more real anguish of spirit, in witnessing the dissipation of a beloved son, than hers did. As we approached, her eyes filled with tears, and with a voice almost inarticulate from emotions ready to overpower her, she lifted her hand, and pointing to the scene of intemperance and debauchery, exclaimed, "*pupuka! pupuka!*" "Shameful! Shameful!" and throwing herself backward with a convulsive sob, she hid her face and her tears in a package of tapa, against which she was reclining. Our hearts were deeply touched, and our spirits at once assumed an elasticity, that caused them to rise to a height proportionable to the depression under which they had laboured. With an excitement of hope never known before, we commenced the evening sacrifice. Taua seemed to partake deeply in our feelings, and exercised a spirit of prayer, that would have elevated hearts far more insensible than ours were at the time. Whilst he most affectionately presented the queen herself before the throne of God, and fervently besought the out-pourings of the Holy Spirit on her, we could scare resist the belief, that the strong principles of moral rectitude, which she had uniformly manifested, and which were then so strikingly displayed, were but the dawnings of that light, which would securely guide her immortal spirit to the realms of everlasting day:—and touched with sympathy for a fellow-child of God, we were constrained to mingle our tears with those of the afflicted parent, whilst he proceeded most humbly and importunately to supplicate the forgiveness, reformation, and eternal redemption of her son. Before bidding her good night, she earnestly begged us to pray for the king, and on our replying that she must also pray for him, she said she constantly did, but that they both needed our prayers.

"We afterwards learned, that, early in the morning, she had reproved the king for his habits of dissipation—warned him of the temporal and eternal consequences of them, and finding that he disregarded her advice, withdrew to the house of her daughter, where she was joined by all the chiefs, except those he had brought with him.

"*Thursday*, 26th. This morning Keopuolani sent word to the king, that unless he reformed, "*he would die and go to the fire;*" which had such an effect, that he has ceased to indulge to excess, and has commenced a course of medicine, his usual practice when his better thoughts and resolutions gain a triumph over the power of temptation."

SOUTH SEA ISLANDS.

From the Journal of Rev. S Marsden.

NEW ZEALANDERS.

The Christian world are not labouring in vain, and spending their strength for nought, when they are labouring to aid this noble race of human beings to free themselves from want, ignorance, and superstition:—without assistance they never can free themselves, nor ever rank with civilized nations, nor enjoy the richer mercies of the gospel, but, with the Divine Blessing on the exertions of Christian benevolence, they will become a great people. Their means of living are wonderfully improved, since I visited the Island nine years ago. The introduction of tools of argriculture, such as axes, hoes, and spades, has encouraged very extensive cultivation in every district, and it is enlarging more and more every day. A nation can do nothing without iron; they had none, until the society supplied them.—To give a man a spade, is not like giving him 100 lbs. of potatoes to supply his immediate wants; but it is furnishing him with the means of raising hundreds; this is now evident in every part of New Zealand.

Bushee, a Chief, went lately to the funeral of a near relative. On those occasions, it is common for all the friends of the dead to cut themselves when they weep and mourn. Bushee abstained from this custom; and when he returned, said he would never practice it again; he disapproved of this barbarous custom. Bushee's mind is much enlightened, and he laments greatly the state of his country. He expressed a wish that some soldiers might be sent to New Zealand to put an end to their wars.—The light of civilization is gradually making its way through the higher classes and in time, will produce a happy effect on them.

I spent much of the day in conversing with the natives, respecting their wars, their religion and their country, which was very interesting. Some of the chiefs have travelled much into the interior, and described many places where the land was level for several days journey, and the soil good.—They described high lands covered with snow, and internal lakes, and hot springs, situated to the southward, with a great population. All their fine mats and carving are done at the southward, which as yet remains unknown to Europeans.

George of Whangarooa.

At Whangarooa, I talked over with George the business of the Boyd, he told me that he had been insulted and despised, for cutting off the Boyde, by the different tribes, and what trouble it had given him, as they would not be reconciled to him on that account. He said he wished to visit Port Jackson again; but he was afraid that he should be hanged, if he did.

That the man, who, fourteen years ago, cut off the crew of the Boyde and became a terror to all the Europeans, should now be within the preaching of the gospel, nay that a missionary house should be built within sight of the very spot where that crew were all eaten by cannibals, is wonderful indeed! George is now sitting by me. I told him that I had mentioned his sorrow; he begs me to say in writing, that he will never injure the Europeans any more. He has frequently expressed his compunction for what is past, God, no doubt, had some wise end to answer in permiting such an awful calamity. The New Zealanders had previously suffered much from our countrymen; justice, in the common way, could not overtake the guilty; the natives could not bring the murderer to punishment in any Court of Justice, and, therefore, the supreme Governor of the world seems to have let loose these ferocious cannibals upon the crew, and they devoured them, and their bones lie now scattered on the ground, an awful monument of divine vengeance.—*London Miss. Reg.*

Speaking of the same island, the Quarterly Review remarks,—"The wonderful and almost incredible change which the missionaries have there effected, is stated in a letter addressed to the French minister of the Marine by M. Duperray, commanding the corvette La Coquille, and now on a voyage of discovery in the South Seas. On his arrival at Otaheite, in May, 1823, (he says,) they were much surprised that none of those numerous canoes made their appearance, which, with multitudes of women visited the ships of Wallis, Bougainville, Cook and Vancouver. They found on landing, that the entire population of several districts to the number of about 7000, was at that moment assembled near the church, not only for divine service, but for the purpose of discussing a code of laws proposed by the missionaries. About two months before they had declared the island to be independent, and exchanged the English, which had floated since the time of Wallis, for a red flag with a white star in the upper angle: the missionaries, however still preserved their influence, and were held in the highest veneration. These discreet and pious labourers had succeeded in effecting a total change in the manners and customs of the inhabitants; their former idolatrous practices were done away, and all professed the Christian religion; the women no longer visited vessels touching at the island; and were extremely reserved when met on shore. Marriage was observed among them as a sacred rite; and the consequence of this has been, that woman has obtained her due rank and influence in society, and sits at the same table with her husband.

CALCUTTA.

Extract of a Letter from Mr. Leslie, Dated Calcutta, June 7th, 1824.

"My Dear Sir,—The last time I wrote you, we were in Table Bay, in front of Cape Town, from which we sailed for Madras on the 16th of February, 1824, and arrived there on the 17th of April. We had often been informed, before we arrived at the Cape, that the sea off that place was the most stormy in the world, and so we found it. About a week after we set sail, the gales commenced, and we had two of three days and three nights' continuance each. Although all the horrors we endured on our first leaving England were renewed, yet being at open sea, we were not in so much danger; and, by the goodness of God, we were safely carried through. At Madras, we were received into the house of Mr. Crisp, a relative of your dear Mr. Crisp, and one of the London Missionaries, by whom, and his excellent wife, we were entertained with the greatest hospitality.

"We had now arrived in India, and to us it had a woful appearance. All that we had ever read of its degradation, fell far short of what we actually saw on our first landing. Tens of thousands of human beings, in every direction, almost naked—idol temples on every hand—and women in the most enslaved state. Much good, however, is doing at Madras, although it is far from being apparent, amidst the thousands that are there. At one of the stations of the Church Missionaries, there has been a great out-pouring of the Spirit, so that, even in one school, there are no less than twenty-three out of thirty youths, who give evidence of sincere conversion. We attended a monthly meeting of all the Missionaries in the place, and heard them give their several accounts of the state of religion at their various stations; and no meeting, to me, was ever more interesting. Eleven were present; three from the Church Missionary, two from the Society for promoting Christian knowledge, two from the Wesleyan, two from the London Society, one from the American Board, and myself. All stated that idolatry is beginning to sit very loosely upon the people. Many of the converts have suffered great persecution for Christ's sake; and in some places, even Christian villages exist.—The people themselves are beginning to dispute with the Brahmins on the absurdities of Hindooism; and, on one occasion a Brahmin was so confounded with some questions of the people concerning God, that he had to confess his ignorance; at which they, (in number about four or five hundred,) called to a Missionary, who was standing by, to come and teach them concerning the Deity. This we heard from the Missionary himself.

"Serampore is a most beautiful place; built quite on the banks of a river, the air is pleasant and healthy, and the scene is enlivened by the plying up and down of numerous boats.—Much harmony & Christian spirit prevails among the Mission family; and their kindness to all who visit them, is the most abundant. The breach made there by the death of Mr. Ward, is still most deeply felt, and is not likely to be filled up.

MONTHLY CONCERT.

Palestine Mission.—The intelligence from Palestine communicated at the last monthly concert says the Recorder & Telegraph, is apparently unfavourable;—yet no one who has noticed the dealings of Providence towards the missionaries of other times and places, and even towards the Palestine missionaries themselves, will deny that the event may, and probably will, prove to the furtherance of the gospel. Even "the blood of the martyrs is the seed of the church." Three letters of similar import were read at the Concert, which had been transmitted from Rome by authority of the "Holy See," to the Pope's Vicar on Mount Lebanon, to the Maroite Patriarch, and to the Vicar of Syria and Palestine respectively, complaining, in very strong language, of the conduct of certain Catholics, who had allowed the Rev. Lewis Way an English missionary, to rent an old Catholic College at Antoura, for the more effectual accomplishment of the objects of his mission.—They represented that the possession of this building would give the "banditti" [missionaries] great advantage in distributing their *erroneous* copies of the Scripture; and that it was of the utmost importance to the Catholic church that the evil should be remedied.—Whether, or not, the College has been given up in consequence of these representations, it is not yet known;—probably it has been. This however is not of much consequence, compared with the inference to be deduced from the alarm felt by the Catholics;—proving beyond a doubt, that in their opinion, the mission *threatens* to be successful. Satan is disturbed, only when his empire is in danger. Another circumstance apparently unfavourable, is the issuing the Turkish firman, published in our last, which entirely prohibits the circulation of the Bible, throughout the Ottoman Empire. This is a ground never before taken, even by the Grand Signior; for while Mussulmans have been forbidden to read the sacred volume, the same prohibition has not been extended to Christians. But now, through the influence of the Catholics no doubt, the case is changed;—at least in theory. At Alleppo, when the Firman was first promulgated, those who had Bibles, were threatened with hanging if they did not give them up; yet not one Bible, so far as is known, was given up.—This shows with what apathy the subject is regarded by those most interested; and, on the whole, it is to be hoped the evil consequences of the Firman will not be great.

Sandwich Islands.—The accounts from these Islands are, as usual, encouraging. At Mr. Thurston's meetinghouse in Kiruah, near the western extremity of Owyhee, two meetings are uniformly held on the Sabbath, with a congregation of 600 to 1000 individuals. The house is 60 feet long by 30 broad; and is superior to any other building of the kind on the Island. The Governor, who resides at Kiruah always attends, and has given laws for a due observance of the Sabbath. Four cases of special attachment to the cause of religion, were particularly related;—one of which respects the late queen Keopuolani. A narrative of her convertion and death, we understand, is to be published by itself; and will doubtless make a very interesting Tract. When she lay upon the bed of death, she warned those around her, to prepare for that solemn hour; and feeling an assurance that she was entitled to such an ordinance, she expressed a strong desire to "have water sprinkled on her in the name of God." Accordingly the ordinance was solemnly administered by Rev. Mr. Ellis.

The Waldenses.—A letter was read, from Rev. Sereno E. Dwight, dated at Rome, in which he gives some account of this interesting people;—the only people that preserved uncorrupted, the doctrines of Christ and his Apostles, through the darkness of the Middle Ages. They inhabit three deep vallies, quite at the north part of Italy, and open only to the south. Population nearly 20,000, and chiefly residents in 13 villages. They are a very plain, industrious and pious people bearing as Mr. Dwight imagines, a very strong resemblance, in their character and manners, to the fathers of New England. In consequence of their religion, they are subject to many and great privations; can neither be physicians nor lawyers; are obliged to pay enormous taxes, and suffer various other hardships;—yet for all this apostacies to the catholic religion are almost unknown.—Mr. Dwight having letters of introduction to Rev. Mr. Bert a godly minister among them, was received with the greatest cordiality. He attended a little meeting, in company with Mr. Bert, and was highly pleased with the plainness, sincerity, and solemnity which seemed to prevail. Although in a manner shut out from the world, Mr. Bert has a library of 7 or 800 volumes; and is a man of general intelligence, as well as undoubted piety. In answer to an inquiry of his guest, Mr. Bert remarked, that the Waldenses had always baptized their infants, and always done it by affusion.

CHURCH AT SOUTH BOSTON.

On Wednesday afternoon, the ninth inst. says the Recorder & Telegraph, the Thirteenth Congregational Church in the City of of Boston was solemnly dedicated to the worship of Father, Son, and Holy Ghost. Introductory prayer and reading of Scriptures by Rev. Mr. Wisner, of the Old South; Dedicatory Prayer by Rev. Mr. Fay of Charlestown: Sermon by the Pastor, Rev. Mr. Hawes; Concluding Prayer by Rev. Mr. Gresn of the Union Church.

Jews in Germany.—The city government of Frankfort on the Maine, have made all the Jewish families residing there, free citizens, except that they may not share in the administration of the republic. They have also granted them the right of trade, with some restrictions; and in several respects greater privileges than they enjoyed before.

African Colony.—Despatches have been received from the Colony at Liberia, in Africa, which are said to be in the highest degree satisfactory. Besides public buildings and improvements on store, about a dozen frame houses and nearly 40 log buildings have lately been built, all covered with shingles. Two houses of worship are building, one by the Methodists and the other by the Baptists. There is also a school for boys, one for girls, and an evening school for adults. The population of the colony is about 280 persons, three fourths of whom are grown persons. An indigenous coffee had been discovered, which promised to be of interest to the colony, and the culture of indigo was extending.—*N. Y. D. Adv.*

MACKINAC MISSION.

Extract of a letter from one of the Teachers at Mackinac, to one of the publishers of the Western Recorder, dated Jan. 21, 1825.

"Our prospects are indeed flattering and animating, and our hopes are raised very high. The Mission family now embraces 46 interesting children, who have been gathered from various parts of this moral wilderness, to be made subjects of our instruction, and, as we hope, heirs of divine grace. Our school now embraces rising of one hundred children, who would in a great measure be destitute of all moral and religious instruction, were it not for the influence of the Mission. Our Sabbath School presents also an interesting picture. It now consists of about one hundred and twenty children, who formerly indulged in all the vices and corruptions to which their inclination led them; and besides this all the weight of character and influence, moral and religious is turned in favor of the Sabbath School.

"The Lord is also visiting us with special tokens of his favor and mercy. Within a few months, the attention of a number has been called up to the concerns of eternity. Two Indian women & one soldier in the garrison have been made hopeful subjects of divine grace. Two of our girls in the Mission family are very much alarmed about their souls & anxiously seeking the way of eternal life. We therefore solicit, in view of all these considerations, a supply of Parmele's Questions on the New-Testament. We are also in want of six or eight copies of Nettleton's, or the Hartford Collection of hymns for which, could we be supplied by the friends of Missions, we should consider ourselves under great obligation."

REVIVALS.

The last Baptist Register contains a few extracts of an animating nature under the head of Revivals. An extract from Bishop John Peck, Agent of the Convention, dated the 3d ult. states that "there is a powerful work of the Lord in the conversion of sinners in the town of Sempronius." The number of baptisms, has amounted to fifty-five; and additions were expected. A Juvenile Missionary Society of 65 members had been recently formed at this place.

An extract from another correspondent, dated the ninth inst. states, that "it is a time of refreshing from the presence of the Lord" at Throopsville. "Forty-five have been baptized and a number added to the church by letter." Others are candidates for baptism.

A third extract, dated the 16th ult. from Brownville, states that the "revival at that place is progressing with more rapidity now, than at any other time since it began."

A fourth extract relates to Ashtabula county, Ohio, some notice of which has already appeared in our columns. The numbers baptized at Fredonia are stated, at 66; those at Ashtabula, at 70.

There have been extensive revivals in Ohio, within a few months. In Kingsville, 56 persons have been baptized, and admitted as members of the Baptist church there. The work has extended itself to several neighboring towns and many persons have been baptized.

Revival in Bowdoin, (Me).—A writer in the Waterville Intelligencer states, that 76 persons have been added to the 2d Baptist church in Bowdoin, since the commencement of the year 1824.

WESTERN RECORDER.

UTICA, TUESDAY, MARCH 22, 1825.

We have to thank an eastern correspondent for the excellent sermon of Mr. Bacon, a few extracts from which are found in the preceding columns. Such publications are calculated to do much good; and some pains should be taken to promote their circulation. Ordinary sermons seldom pass through more than one edition, and this is frequently more than they deserve. But Mr. Bacon's, we hope, will be as successful as Mr. Wayland's, (see Recorder, vol. 1. no. 8.) whichhas already passed to a third or fourth edition and has found its way into almost every portion of the country.

We learn from the last Religious Intelligencer that Mr. B. was installed over the first congregational church and society in New-Haven, Connecticut, on Wednesday the 9th inst.

Evangelists.—An interesting article bearing this title, is found on our first page to-day.—Since it was in type, a second article has made its appearance, written apparently, by the same individual. The subject requires much examination; and we are glad that the *Connecticut* Observer has undertaken it, especially, as there is more *experimental knowledge* respecting it, in that State, than in any other portion of the country. Connecticut, within a few years past, has been peculiarly favoured with Spiritual blessings: and the history of one of her clerical sons whose faithful and persevering, yet humble and unobtrusive labours, have, to all human appearance, been abundantly instrumental in the work, may form a practical comment on the results that might be anticipated from the establishment of such an order of men, *could those be obtained, whose talents are equally well fitted for the service.* But in this *last* respect we should apprehend some difficulty. When any blessings are in store for a people, the Great Giver of all things often raises up some *peculiar* instrument as the medium of conveyance, the *peculiar spirit and essence* of whose example are not unfrequently overlooked by his admiring imitators. Yet who knows but the institution of a new order of labourers in the great Spiritual vineyard, is to prove the signal for the outpouring of such blessings as have been hitherto unparalleled in the history of our American Israel.

We have laid aside the second article alluded to; and shall probably communicate the substance of it to our readers at some future time.

Usefulness of Ministers.—Under this head a late correspondent of the Recorder & Telegraph, inquires into the nature of some of those causes which contribute to prevent the usefulness of ministers.

That a minister who possesses preeminent talents should sometimes be ensnared by them, is not difficult to conceive: but that one who rises not above the mediocrity, who labours hard to bring his beaten oil into the sanctuary, who studies the word of God to bring forth treasures new and old, who feels the importance of his office, who is much in prayer for spiritual blessings in behalf of himself and the people of his charge—that the labours of such a man should year after year be attended with little apparent success, has been generally considered as one of those problems which can be solved only by an immediate reference to the Divine Sovereignty of the Being who dispenses his favours when and where Infinite Wisdom sees best.

The writer of the article, however, is among those who look upon the parochial duties of a clergyman as connected in a special and peculiar manner with the success of his ministry:—and he thinks that if more time was spent by a minister in visiting the people of his charge, that he would be better acquainted with their views, and feelings, and principles; and would better understand how to address himself to them; and know better how to apply his discourses to the every-day occurrences of their lives; and to the secret windings and recesses of their hearts.

"No heart" says the writer, "can remain uninterested, when it perceives its secret lifesprings unclosed—its dark corners lifted into view—its places of vile refuge exposed and torn away; no heart can be unmoved at all this—nor if done with a master hand that can pour the balm as well as wield the sword, will it be alarmed to no purpose, according to the usual course of Divine operations."

"Do not clergymen in their parochial visits, he adds, often lose excellent opportunities of becoming acquainted with the true character of their people, by giving to the conversation in which they engage a forced and unnatural channel, and thus, as it were, shutting up every avenue by which the heart of those they converse with may disclose itself? Might they not with profit occasionally indulge in freer latitude of remark, and permit the conversation to flow in a more manly and independent course, (always seasoned indeed with religious reflection and inference,) whence there may come some unsuspecting intimacy, some warm unbosoming of self, from which the secret dispositions and

workings of the heart may be detected? Certainly, in this way, a pastor may enjoy much happiness of a social, rational kind; may gain a deeper and clearer insight into the condition and wants of the individuals of his flock; and while, by the familiar intimacies of social intercourse, he endears himself more closely and tenderly to them, may be the happy instrument of rearing up and preparing a greater number for the felicities of a better world."

Auburn Theological Seminary.—The friends of the Theological Seminary at Auburn, will have been gratified to learn through the statements contained in the last Recorder, that its interests have been greatly aided by the contributions of a number of benevolent individuals in the city of New-York. It is not to be forgotten that one entire Professorship was endowed some time since, by the gift of $15,000, by a single individual in that city. The $12,000, for a second Professorship has now been given by eight individuals belonging to the brick church of the same city; besides which almost $2,000 worth of books, have been collected for a library, which added to the above sums amounts to $29,000. The funds for the last mentioned object were procured from a large number of individuals, so that we have the satisfaction of reflecting that the Seminary has *many* friends, at a distance from the place of its location.

But it is due to our good friends in New-York, as well as to the interests of the Seminary, to call to mind the *principle* on which this aid has been furnished. It was not that other claims of an urgent nature had failed to present themselves; or that our city friends were found willing to *burthen themselves* that *we might go free*. Far from it. They saw the immense importance of this rising Seminary, situate, as it is, in the midst of a widely extended territory, where the tide of population, constantly rolling onward to the West, is presenting increasing demands for the "ministry of reconciliation;" and seeing this, they were willing to contribute for the purpose of *encouraging us to increased exertions.*

When the first professorship was endowed by an individual in New-York, a pledge was given that efforts should be made to endow a *third* Professorship, after a *second* should have been provided for in this portion of the country. We have but in part fulfilled our condition in the agreement; and yet their pledge is more than redeemed. But let us not forget that they have now a right to expect us to make up our deficiency. The Agent of the Seminary has returned from his southern tour, and we shall soon be furnished with a favourable opportunity for showing our gratitude to our distant friends, and for demonstrating the sincerity of our friendship to the great cause, whose interests appear to be so intimately connected with the welfare of this institution.

Female Missionary Society of the Western District.—The Eighth Annual Report of the Directors of the Female Missionary Society of the Western District, which was presented in September last, has, from some cause unknown to us, been withholden from the public till within these few days past. But the Reports of this Society, whether they appear sooner or later, are sure to be interesting.

The present Report, which consists of an address from the Trustees, a number of extracts from the Journals of the Missionaries, and the Treasurer's account of Receipts and expenditures, marks a period of *eighteen* years, since the formation of the Society.

The Address is short, but animated. It represents the Society as in a flourishing condition; and calls upon its members to the exercise of increased diligence in their benevolent undertaking. The objects of this Society, it will be recollected, are entirely domestic.—Since its first formation, many churches have been planted, and nurtured through its instrumentality; and not a few of these have become flourishing and stable, and received, through the Divine blessing, large accessions to their numbers.

Extracts are given from the Journals of the following gentlemen who have been employed by the Society, some portion of the past year, viz: Rev. Messrs. Goodell, Williams, Snowden, Smith, Eells, Catlin, Nash, Demming, Barton and Finney. Though the extracts with one exception (Mr. Finney's mentioned some time ago,) do not give accounts of extensive revivals of religion as seals of missionary labour, they carry with them, for the most part, the pleasing conviction, that great good is effected through the Society's exertions; and permit us to indulge the hope that a secret, and silent, but salutary influence is made to pervade the "wastes" that are visited by these messengers of the gospel of peace.

The Society consists of about 80 auxiliaries contained in 17 counties. Its receipts the past year, were $977 06—and its expenditures $1213 95.

Sabbath School Visitant.—The first number of the second volume of this interesting little work, will be issued during the present week, from the office of the Recorder. The able manner in which it has hitherto been conducted, induces the *present* publishers to place the highest confidence in its future success. Mr. G. S. Wilson continues to be the Editor.

An anonymous correspondent from the west has our thanks for the piece of information he communicates. We might have inferred the same thing which he states, from merely noticing that the '*dialect*,' was '*Babylonish*.'

The Pope against the Jews.—The Pope has lately issued an edict compelling the Jews to attend the Catholic Service, or pay their fine for non-compliance. The ostensible object, is to *promote their conversion!!!*

Colonization.—The National Intelligencer, mentions that the Brig Hunter sailed last month from Norfolk to Liberia, with 67 emigrants under the patronage of the Colonization Society. The funds for transporting the emigrants were collected principally, through the labours of Rev. Wm. McKenney, in the lower counties of Virginia. The emigrants appeared gratified and invoked the blessing of Heaven on their benefactors. Several of the emigrants had been emancipated by their benevolent masters, for the purpose of giving them an opportunity to join the colony.

National Tract Society.—We mentioned last week, that a meeting had been notified in New York for the purpose of establishing a National Tract Society: and we are happy to learn through the N. Y. Daily Advertiser, that this desirable object has been accomplished. The particulars are not yet communicated.

Erratum.—In the donations to the Western Education Society, published last week, for *January* read *February*.

COMMUNICATION.

The hints contained in the following communication, appear to us, to have much importance, and we hope that they will be duly weighed.

PRIZE ESSAYS.

Mr. Hastings;—I have been highly gratified with the perusal of the Worcester Prize Essay on Intemperance, recently copied into your paper. While meditating on the great good which it may be instrumental in doing, I was led to ask the question, Why cannot a fund be established in connexion with the College in this vicinity, sufficient to afford an annual prize, for a similar object? The importance of such a measure can scarcely be doubted by those who have bestowed any attention upon the subject. That we have men of talents, needs no demonstration, and every proper measure which will tend to elicit those talents, must be beneficial to community. Prize Essays are peculiarly calculated to do this. The exertions used in writing them, not only procure the meed of praise for well-doing, but prove incalculably beneficial to the writer himself, by exercising those powers which otherwise might lie dormant. At the present time there is but little encouragement given to the exertion of talent, in any department of science, and there are but very few who will write merely for their own gratification. Voluntary productions, for the most part, are doomed to creep silently before the public through the channel of some weekly journal—and then, perhaps, are compelled to *retire* silently, or give place to the whimsical ditties of some woe-begone wight, or the "*mirabile dictus*" of some story-telling editor. Under such a state of things, our men of genuine talent, will suffer the "*grey goose quill*" to lie in idleness, rather than employ it in a service which will afford them no profit, and little honour. Hence we find that most of our professional men, are devoted solely to the duties which devolve upon them, in their several stations. In writing for prizes, even when the hope of pecuniary reward is trifling, there is at least a prospect of one's effusions being read, and of their accomplishing some good among a large number of citizens.

In many of our Colleges and literary Societies, the plan has been adopted with success, and I hope that the citizens of this rich and patriotic section of country, will not fall behind their more distant neighbours, in examples which will tend so much to promote the welfare of at least, the literary and political community. I am confident it would be gratifying to many, to see a fund of four or five hundred dollars instituted in Hamilton College, for the purpose specified; and if these hasty hints will be the means of provoking remarks on the subject, from some abler pen, *my* object will be attained.

Aliquis.

POLITICAL.

Accounts have been received from Liverpool as late as the 16th ult.

The papers, says the NewYork Daily Advertiser, contain but little political intelligence of importance. Parliament were engaged in discussing the state of Ireland, with a particular reference to the Catholic Association. The debate in the House of Commons had been continued through two days, and was adjourned to a third. It was extremely animated, and called forth a great proportion of the talents of the House. By the numbers on subordinate questions, there appears to be a very large majority in favour of the ministerialists, and for putting down the Catholic Association.

Paris, Feb. 14.—The news from Greece is more encouraging. The Oriental Spectator of Dec. 23, says, that Colocotroni has been defeated, his party dispersed, and the triumph of the government of Napoli di Romania established.

The Augsburgh Gazette informs us, that a part of the fleet of Ibrahim Pacha, returned to Alexandria on the 29th of November, and that the vice-roy of Egypt is much disconcerted at the result of the campaign. This news was brought to Trieste by a vessel from Alexandria.

Letters received from Spain, say, Young Lucian Murat, bearer of passports from the Austrian authorities, having lately left his mother at Milan, arrived at Gibraltar, whence he was to embark for the United States. Being invited by a Spanish Colonel on a shooting party, he was so imprudent as to leave the English lines, when he was arrested and taken to Algesiras.—Gen. O'Donnel questioned him and told him that he had received orders from Madrid to arrest him. It was believed that the Austrian Ambassador would demand him; but the English Governor of Gibraltar, Lord Chatham, seemed to feel very little interest on the subject.

The Greek loan has been arranged in the most satisfactory manner, and several of the most respectable houses in Paris, have subscribed large sums.

The Spanish government is said to persist in its former course towards South America.—Four regiments more of troops are to be taken to Cuba, to be thence directed according to circumstances. King Ferdinand was suffering under another most painful attack of the gout.

The late inundations in the low countries have flooded the towns of Edam and Monnikendam; Harlingen and Terschelling have suffered severely, and part of the island of the Texel was put under water. The consternation was general, but many lives were saved by the 'shipwreck association.' The waters of the Elbe, have also produced extensive injuries.

The eldest son of Sir Walter Scott, was on the eve of marrying a Miss Jobson, the daughter of a retired merchant in Dundee, with a fortune of 60,000*l.* sterling. George IV. is said to have caused his congratulations to be intimated to the Baronet on this event.

A miner in one of the coal mines at Middleton Eng. in January last, imprudently took off the top of his safety lamp while in the pit when an explosion was instantly produced, which killed 23 workmen and injured many others.

Ferdinand IV. king of the two Sicilies, died Jan. 4, and is succeeded by his son Francis, duke of Calabria.

The British government has offered to Upper Canada a loan of $300,000, towards making a canal from lake Ontario to the river Ottawa.

An alarming fever is said to prevail at Constantinople.

A London paper states, that a third university is about to be established in England, in the neighbourhood of York, and that the Earl Fitzwilliam, has promised to subscribe fifty thousand pounds.

A postscript to a letter of the 10th ult. from Carthagena, states that a British frigate was off the port, from England, having on board a million and a half dollars, for the Columbian Government.

In the British dominions 220 associations are said to exist to promote the gradual abolition of slavery.

A man named John Taylor, had been convicted in the Court of King's Bench, for keeping a notorious gambling house in Pall Mall, and sentenced to pay a fine of 5000*l.* sterling to the king, and be imprisoned for twelve months.

Important from the Sandwich Islands.—We learn from the Sandwich Islands, that a war had broken out at Atoi. The legitimate successor to the throne had been supplanted by the son of Pitt. His Royal Majesty, it would appear, was determined not to submit to this, and in revenge he had shot Pitt's confidential adviser. This circumstance had caused a general rising, and about 1000 men from Owhyhee, Mowee and Wahoo had proceeded to Atoi to quell disturbances. The brig Tamaamaah, Capt. Meek, had arrived at the Sandwich Islands, in 131 days from this port.—*N. Y. D. Adv.*

CONGRESS.

The Senate of the United States, having concluded the business of their extra session, adjourned on Wednesday, the 9th inst. at three o'clock, *sine die.*

The treaty recently concluded by our Minister residing at Bogota, with the Columbian government, for the suppression of the Slave Trade, has been rejected by the Senate.

Appointments,

By the President, by and with the advice and consent of the Senate.

Alex. H. Everett, of Massachusetts, Minister to Spain.

Joel R. Poinsett, of South Carolina, Minister to Mexico.

C. Hughes, Charge d'Affaires to the Netherlands.

Thomas L. L. Brent, Charge d'Affaires to Lisbon, (Portugal.)

Wm. C. Somerville, to be Charge d'Affaires to Sweden.

John M. Forbes, to be Charge d'Affaires to Buenos Ayres.

Condy Raguet, Charge d'Affaires at Rio Janeiro, (Brazil.)

George Izard, (formerly a General in the Army,) has been appointed Governor of the Territory of Arkansas.

Governor Clinton, it seems, had the offer of going as Minister to the Court of St. James, but declined it.

LEGISLATURE OF NEW YORK.

Legislative business accumulates; but moves on slowly.

On Saturday, March 12th.—The Assembly sent to the Senate for concurrence several bills in favour of the incorporation of Insurance Companies.

Banks and Insurance Companies continue to occupy much time—besides which, a multitude of business of a private nature, and a multitude of petitions for the incorporation of villages, division of towns, erection of counties, &c. &c. continue to come before the legislature.

The Plattsburgh bank has become an object of legislative scrutiny.

The Committee on Agriculture have reported in favour of an *Agricultural Department* to be established in the city of Albany, and to be conducted by an officer to be denominated *Secretary of the Department of Agriculture.* An annual sum of $10,000 is recommended to be appropriated to this object.

Observance of the Sabbath.

We mentioned sometime ago, that numerous petitions had been preferred to the legislature in favour of having a law passed to close the canal locks on the Sabbath. We doubted, from the first, whether this very reasonable request would be granted; but we could never have foreseen that the ground of objection taken by its enemies would have been so perfectly flimsy.

The case seems to stand thus: the existing laws of the state against violations of the Sabbath, are wise and necessary. Even France, in the midst of her Atheism, was compelled to acknowledge the necessity of the periodical observance of a day devoted to religious worship. The morals of community cannot exist without the Sabbath, and much less can the political welfare of an elective government be secure where this day continues to be violated with impunity. There is a class of citizens, however, that have always been indulged in trampling on the laws of the state respecting the observance of this day, until they have, as a body, become almost insensible to moral obligation. These men, therefore, must be fully indulged, for fear of their becoming worse and disturbing others. The state can, in a moment, prevent them from labouring on the Sabbath; but for fear of their *doing worse*, they must even keep them at work, and so increase and perpetuate the mischief of their example and influence—and above all, they must say to them and to others, by their legislative authority, that the laws they have formerly passed on this subject are to be considered as little more than nominal. We had taken up our pen with a determination to expose the fallacious nature of this objection, when a more serious one presented itself in the following paragraph from the Albany Daily Advertiser.

"The Troy boat, the Chief Justice Marshall, on SUNDAY, took most of the members of the legislature, and all the lobby, on a jaunt to Troy, where dinners were provided for them at the expense of the Trojans. There need be no apprehension that a law will pass this session to close the canal locks on the Sabbath."

The Christian philanthropist and the honest patriot are equally bound to express their indignation at such a transaction as this!! Let us no longer be indifferent to the *moral* character of our rulers.

Installation.—On Wednesday last, Rev. Daniel C. Hopkins, was installed as pastor over the Church and Society in Sangerfield. Rev. Mr. Brace commenced the services by imploring the Divine blessing and reading a portion of Scripture; Rev. Mr. Coe, offered the introductory prayer; Rev. Mr. Frost, delivered the sermon from Colossians 1, 28; Rev. Mr. Bogue offered the installing prayer; Rev. Mr. Weeks delivered the charge to the pastor and Rev. Mr. Aikin the charge to the people; Rev. Mr. Beardsley offered the concluding prayer. [*Communicated.*

OBITUARY.

DIED, in Rome on Sabbath morning, the 6th inst. Mrs. Cornelia Brown, wife of Dr. George Brown, and daughter of Mr. Nathan, and Mrs. Abigail Smith, of New-Haven, (Vt.) in the 34th year of her age. Her disorder was a lingering consumption, which she bore with all that faith and resignation that marks a true disciple of the meek and lowly Jesus. We do not approve of high and unmerited panegyricks on the dead,—neither do we think it right to exalt one of our fallen race to that degree of perfection, which belongs not to the soul while inhabiting this terrestrial sphere: still, when we see the wonderful displays of sovereign grace on the heart, we think it our duty to notice it; while we ascribe to God, and God alone all the glory. Who can read the lives and writings of a Newton, Scott, Brainerd and Martyn of a Newel, Woodbury, Graham and Emerson, without feeling new desires to seek for the pearl of great price—the treasure that cannot corrupt—the joys imperishable, that fade not away, eternal in the Heavens. Such accounts of God's goodness, have, we doubt not, been the means of strengthening the faith of his dear children, animating their exertions, and of bringing many wanderers into the field of the blessed Redeemer. With these views, we would notice with humble gratitude to Almighty God, the dying testimony which Mrs. Brown has left us, that Jesus Christ is the only name given under Heaven, by which we can hope for salvation. Briefly, we would remark, that she was all that was lovely as a child—constant and affectionate as a wife—tender & kind as a mother—faithful and true as a friend. It is in her christian character, that we wish her, though dead, to speak to the living. While for the several years that she professed to follow Christ her exemplary life has been worthy of imitation—still, she was one of those trembling ones, who fear they have come unbidden to the feast which the Lord has prepared for his children. So pungent and deep were her views of sin and its hatefulness in the sight of an infinitely pure and holy Being, that her penitential cries often were—"Lord is it I, who shall betray Thee in the house of thy friends?" During the last 5 months of her life, these distressing fears were removed, and she was enabled to witness to all around her the faith and patience of the saints, while under the correcting and purifying rod of her heavenly Father. As she beheld her flesh daily wasting away, her frequent remarks were "How kindly the Lord deals with me—how gently He lays his hand on me!" As her strength failed, her hope brightened, and in the near prospect of immediate dissolution, she was enabled to say with the excellent Watts:—

"Jesus can make a dying bed
Seem soft as downy pillows are."

And why? because the death-bed of the Christian is but a passport to pure everlasting bliss. It was this bright anticipation of future joys which caused her to dwell with peculiar emotion on the following lines:—

"Then shall I see, and hear, and know,
All I desir'd or wish'd below;
And every power find sweet employ
In that eternal world of joy."

The word of God was her constant delight and daily food, on which she delighted to feast. The prayers and conversation of Christians afforded her sweet consolation. The writer of this article cannot soon forget with what animation she listened to the 22d chapter of Revelation, which, at her request, was read to her a few days before her death. By faith, like the loved disciple John, she seemed almost to enter the New-Jerusalem, and to join the general assembly of the first-born before the throne; where tears are wiped from all eyes, and sin and sorrow can never enter. Hers, was that genuine faith which saw no merit in herself, but ascribed her hope of Heaven to grace, and grace alone. Her constant prayer was, that her death might be sanctified to her dear friends, and be the means of leading them to the feet of Jesus. The prosperity of the Redeemer's kingdom and the salvation of souls, was a subject on which she delighted to dwell. The church of which she was a member, and the people among whom she resided, were often commended by her to her heavenly Father. The tenderness of her affection and the earnestness of her desires for their spiritual and eternal welfare, will long enbalm her memory in their hearts. When too weak to speak but a few words at a time, prayer moved her lips, and devotion dwelt on her countenance. When her extreme weakness would allow her to utter only a few expressions to her friends, they were such as these:—"Be steadfast in Christ—I long to be in Heaven and see my Saviour as He is—Christ is my Rock and my Strength—He is my only hope!"

With her, faith triumphed, in the dying hour, the sting of death was lost, and we could not but feel as we saw her happy exit—

"O grave! where is thy victory—
O death! where is thy sting!"

We confidently believe, she is now joining the ten thousand times ten thousand, in those hymns of praise which shall last throughout the ages of eternity. May her surviving friends remember her dying exhortation—"Prepare to follow me;" and may this short memoir be the means of arresting the thoughtless in their career and of exciting Christians to more diligence and watchfulness, that they "*may die the death of the righteous, and their last end be like hers.*"—*Com.*

DIED,

On Sunday afternoon, Mrs. Laura I. Gilchrist, wife of Mr. Robert Gilchrist, merchant of Albany, and daughter of Hon. Ambrose Spencer, in the 22d year of her age.

The life of this young lady has presented a rare instance of the highest female accomplishments, consecrated by Divine grace, to the service and glory of the Redeemer; and we know of no one whose death will be more deeply lamented.

In Westbrook, Capt. Gowen Wilson, aged 40. He had been a strenuous advocate of universal salvation. About two months before his decease, he became alarmed on account of his situation. He perceived that he was a sinner, and justly condemned by the law of God. His refuges of lies entirely failed him; and finding his former hopes delusive, he renounced his creed, and his friends indulge the hope that he experienced the grace of God.

JUST received and for sale by Merrell & Hastings,—No. 40, Genesee street,
Four sermons on the
DOCTRINE OF THE ATONEMENT,
By Nathan S. Beman, Pastor of the Presbyterian Church in Troy. Price in boards, 50 cents—bound, 75 cents.
ALSO,—Memoir of Catharine Brown, Price 62 1-2 cents.

J. C. HASTINGS & CO. 84 Genesee street, offer for sale,
20 Hhds. Molasses,
30 Bbls. Brown Sugar,
25 Boxes Lump Sugar, &c. &c.
With a very extensive assortment of Liquors & Wines, in Quarter Casks, and half Quarter Casks, and every article in the Grocery Line, all which are offered on the most favourable terms, and at the lowest Wholesale prices.
Utica, Feb. 8, 1825 32tf

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31tf

NEW STORE.
I. J. BERRY'S
Family Grocery, Agricultural and Garden Seed Store.
No. 65, Genesee St. Utica.

THE public are most respectfully informed that the above Store has been opened for the supply of such articles as are of general family use in the Grocery Line;—Such as Tea, Sugar, Coffee, Raisins, Fish, &c. &c.; together with a great variety of the choicest Liquors, and Wines. Those ladies and gentlemen who may think proper to confer their favours, may rely upon being supplied with goods of the first quality, and at the lowest prices.

Tavern Keepers will find it much to their advantage to take their supplies of Liquors and Groceries from this Store.

The proprietor begs to call the attention of his friends and the public in general, to the other branch of his establishment for the general supply of AGRICULTURAL, GARDEN and FLOWER SEEDS!

Those whose taste inclines to the culture of Botanical Plants, will here find a collection of the most rare and curious seed selected from the best sources, due caution having been taken to secure such as are genuine.

Farmers can be supplied with Seed Grain at this store.

Utica, Feb. 7, 1825. 32

WILLIAM CLARKE'S
LOTTERY AND EXCHANGE OFFICE,
No. 53, Genesee Street, Utica.

Tickets and Shares, for sale, in Class No. 4, for Dec. 1824, to be drawn on the 6th of April next.

CAPITAL PRIZES.

2 Prizes of	$10,000		41	of	$200
3	—	5,000	51	—	100
1	—	3,082	51	—	60
17	—	1,000	1734	—	12
20	—	500			

and a great number of smaller ones. Present price of Tickets, $6. Shares in proportion.

Orders per mail (post paid) promptly attended to.

Utica, January 20th, 1825. 29

NOTICE

IS hereby given to all the Creditors of Alexander Quin, and likewise those of Elizabeth McFadden, now the wife of the above mentioned A. Quinn, to forward all accounts against them to Walter King, Esq. Utica; likewise it is requested that all owing them, will call and settle their bills at his office, on or before the first of April next. ALEXANDER QUIN,
ELIZABETH QUIN.

Utica, March 7, 1825.

POETRY & MUSIC.

"Kindled only at the skies."

STANZAS,

On the death of Rev. John Owen, A. M. one of the Secretaries of the British and Foreign Bible Society.

BY JAMES MONTGOMERY, ESQ.

Go to the grave in all thy glorious prime,
In full activity of zeal and power;
A Christian cannot die before his time,
The Lord's appointment is the servant's hour.

Go to the grave;—at noon from labour cease,
Rest on thy sheaves, the harvest-task is done;
Come from the heart of battle; and, in peace
Soldier, go home; with thee the field is won.

Go to the grave; though like a fallen tree,
At once with verdure, flow'rs, and fruitage crown'd,
Thy form must perish, and thine honour be
Lost in the mouldering bosom of the ground.

Go to the grave, which, faithful to its trust,
The germ of immortality shall keep,
While, safe as watch'd by cherubim, thy dust
Shall, till the judgment-day, in Jesus sleep.

Go to the grave, for there thy Saviour lay
In death's embraces ere He rose on high,
And all the ransom'd, by that narrow way,
Pass to eternal life beyond the sky.

Pass thou beyond it; take thy seat above;
Soul of the Just, be present with the Lord,
Where thou, for faith, and hope, hast perfect love,—
The open vision for the written word.

From the Connecticut Observer.

The following lines were written upon hearing that measures were taken to remove the remaining Indians, in our country, across the Mississippi.

THE INDIAN'S LAMENT.

I go from all my heart loves best
On to the dark Pacific wave,
For the poor Indian ne'er can rest,
But in his grave.

From every well-known wood and wild,
Where every dearest hope was born,
From all that charmed me since a child,
I go forlorn.

My smiling fields where harvest waves,
My peaceful hut I love so well,
My father's bones and moss-grown graves,
A long farewell!

My outcast babes that lingering stand
And weep to leave your mother's grave,
From the Oppressor's greedy hand
What power can save?

Thou Great Good Spirit, whom we fear,
Are thy red children all forgot?
Dost thou not mark each bitter tear,
Nor heed our lot?

We go from all our hearts love best,
On to the dark Pacific wave,
And the poor Indian ne'er can rest,
But in his grave.

MUSICAL ADAPTATION, NO. I.

Endless mistakes have arisen on the subject of Musical Adaptation in public worship: but for the most part, they may be traced to one single circumstance—the confounding of two simple principles which should always be kept distinct. The importance of just adaptation is universally admitted; and if therefore, we can expose some of the more palpable mistakes respecting it, and offer a reasonable remedy for them, we shall perhaps perform an acceptable service, to a respectable portion of our readers. Our Editorial labours are too great, to admit of pursuing a course of essays on any subject, for any length of time, and we shall not venture to make any promises of this nature: but as the theme now chosen is one of much importance, it may not be altogether preposterous to head it with No. 1., thus intimating that it will chance to lead to a few succeeding numbers of a similar nature.

For the present we shall confine ourselves to the two simple principles above alluded to; and if we can succeed in placing them in their true point of light, we shall be furnished with an ample basis for our future remarks. The two principles may be stated thus:—

1st. *Music may be used in direct offices of devotion:*

2d. *Music may be used indirectly, as a preparative to devotion.*

Now to show that while both of these propositions are equally true, they ought never to be confounded with each other; we have only to form a third proposition including them both, as follows:—

The same piece of music at the same time, and in the same circumstances, may always be used either in "direct offices of devotion" or "indirectly as a preparative;" *or in both these capacities.*

This last proposition is so palpably untrue, that it may seem useless to spend a moment in pointing out its absurdity; and yet most of the essays and communications relating to *effect* in church music which we remember to have lately noticed, seem to have been predicated more or less upon the supposed truth of it: and the same, with little exception, may be said of the practical efforts of a respectable portion of our practical musicians.

Let us then, for a moment, suppose this proposition to be true, and we shall see what inferences may be deduced from it.

1st. Such words as "*My heart is fixed,*" "*Have mercy upon me;*" "*Bless the Lord, O my soul;*" "*Thou art exalted,*" &c., are as appropriate to commence with, before the congregation have become half seated, as they could be at any time when a degree of excitement has been produced; and if the chorister selects a tune sufficiently sprightly to catch the public ear, and produce some sort of indefinite attention to the soothing or inviting traits of the tune, nothing more is to be required of him. It is the same thing, as if the Organ, or a band of instruments had stilled the noise of the assembly.

2d. Whenever any particular sentiment has been produced during the exercise of prayer or preaching; or when, under any circumstances, the feelings of the assembly have been evidently and powerfully wrought upon; it is a matter of about equal indifference whether the audience are left entirely to their reflection without music, or whether the music selected shall strike in exact unison with their feelings, so as to add stability to the existing impressions, or whether it shall be so irrelevant as to set these impressions aside, in favour of others; or whether it shall have no other character, than that of an indefinite preparative.

3d. When the audience, after listening to a plain didactic discourse, have just been urged to a feeling sense of the importance of the truth or duty inculcated; it is just as appropriate, to give utterance to six or eight *didactic* stanzas which fall below the interest of the very skeleton of the discourse, as it would be, to select a moderate number of such stanzas as are distinguished for pathetic or lyrical character, and adapted to the grand object of the speaker as exhibited in his closing remarks.

4th. If the music is good, the words are of little consequence.

5th. If the words are good, the music needs no *particular* significancy.

6th. If the exercise of singing happens to satisfy the congregation, it is of little use to make further inquiries respecting it: and if some are displeased, the circumstance is to be referred only to the known maxim, that "mankind *will* differ in *matters of taste.*" We may rest satisfied in all cases; if only by a little mending, at some convenient time, that which for the most part was originally designed by Heaven as an instrument of the most exalted devotion, may be made to subserve the slightest purposes of preparation for worship.

7th. The whole subject of music has come in modern times to be unimportant—the less there is of it, the better; no man of a solid, penetrating mind, relishes it; and if he cultivates a taste for it, he will do so, at the expense of intellect, and the mispense of time. The Christian youth possesses a talent susceptible of the highest cultivation which may now be laid in the napkin. All allusions of a musical nature, drawn from the employments or the dispositions that exist in heaven, have lost their application to men of the present day; and even in the visions of the apocalypse—

But we forbear. More than enough has already been said to establish the propriety of the distiction we are contending for: and the importance of it will be abundantly evident from the circumstance, that the inferences we have now detailed, are found to correspond with real life.

MISCELLANEOUS.

MR. WOLF AMONG THE KURDS.

The Kurds are a wild race of robbers, inhabting the country called from them Kurdistan, which lies on the confines of Turkey and Persia. They are divided into tribes under separate chiefs, some of whom are nominally subject to the Grand Seignor, and some are subject to the sovereign of Persia, while others are wholly independent. They are about 100,000 in number and live a wandering life, deriving their substance principally from their flocks and herds.—In his journey from Jerusalem to Bagdad in February of last year, Mr. Wolf, the Missionary, was under the necessity of passing through the country of these barbarians, accompanied only by a single Frenchman. The following account of his adventures, which we copy from his Journal in the Jewish Expositor for January will show the manner in which he was received. The Yezidi, who are also mentioned in the journal, are a race of *Devil-worshippers*, who live intermixed with the Kurds. Merdeen is a populous city, subject to the Grand Seignior.

N. Y. Observer.

"We continued our journey to Kuselli, which is only nine hours distant from Merdeen. Kuselli is inhabited by some hundred Kurds, twenty Yezidi, and one Christian family of the Syrian denomination.

"We went to the Agha (chief) of the Kurds, Sayid Khanbeck by name, a celebrated robber in this country. I showed him the firman of the Sultan; he smiled and said, "Firman al Sultan bosh bein al a Krat;" i. e. "The firman of the Sultan is good for nothing among the Kurds!" He observed at the same time, that we could not proceed on our way to Merdeen, for Mustafa was at Tazyan, a village near Merdeen, and was besieging the city. Sayid Khanbeck therefore told us we must remain in his house, until he sent his brother to Mustapha Agha desiring permission for us to enter the city of Merdeen, unmolested. As we could not do otherwise, we submitted to what was required, and our little baggage and our lives were thus placed in the hands of a cruel and perfidious robber. We slept in the house of the robber, guarded by his men.

Feb 19.—Sayid Khanbeck this morning wrote his letter to his friend the robber Mustapha Agha, and told him, contrary to the truth, that two merchants of Moussul, (namely myself and the Frenchman,) had arrived in his village, and he begged him to permit us to enter Merdeen for his sake.—The letter was written in Arabic. Sayid Khanbeck read the letter to me before he sent it. I told him he ought to write the truth for that we were no merchants of Moussul: he replied that I must leave this to his conscience and to his discretion; and at the same time he desired us to give him 350 piastres that he might procure us our liberty. We could not refuse to comply, for if we had attempted to return to Orfa, Sayid Khanbeck would have sent men after us, to take from us all we had. We therefore gave him 350 piastres, and his brother set off immediately on horseback to Mustapha Agha at Tazyan to request permission for us to continue our journey to Merdeen. What we suffered in the meanwhile among these barbarians, I am not able to describe.—They took the bed from under me, and tried to force my watch from me.

Interview with a Syrian Christian.

During the time we waited anxiously for the answer from Mustapha Agha, I called on a Syrian Christian family, which is residing at Kuselli, poor, wretched, oppressed, and miserable. I there met Shamaun, (Simeon,) a deacon of the Syrian church, residing at Abrahamia. He is a man of 70 years of age, with his beard white, and his eye dim. I said to him, your name is Simeon, and you must become as Simeon of old, that you in the close of your days may be able to say like Simeon of old, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Deacon Simeon wept, and with his white curling hair floating on his forehead, he replied, "This is my only hope, that I shall enter the joy of paradise." He then asked of me a pair of English Spectacles, and I gave to him those transcendant spectacles, by which his eyes, though dim, may see into a far distant country, and he may discern the joys of Paradise. I gave, him three copies of the Arabic gospels, one for his son, one for himself and one for the church at Abrahamia. I asked him the name of those fathers of the church which are most esteemed by them, and he began to tell over their names on his beads.

I asked why so many Syrians had turned Catholics. Simeon wept and said, "Many wish to go the broad way, and not the strait way that leads to heaven: our fast-days are to many a Syrian too strict, for seven months in the year we are neither allowed to eat meat nor fish, nor eggs, nor any thing but herbs; but the Catholicks are allowed to eat meat, to use oil, and to eat fish, and with this many Syrians are pleased, and they turn Catholicks."

It is indeed lamentable to consider that, on the one hand the Syrians expect to conquer and gain heaven by eating nothing but herbs and sour crout; and on the other hand, the Catholicks are gianing proselytes by giving to the Syrians Italian maccaroni and roast beef.

I said to Simeon, read this gospel diligently with your flock, and they will see that there is only one name given, by which then can be saved, and this name is Jesus Christ.

Shamaun (Simeon) took my hand and kissed it, and he wept. I asked him what he thought of the conversion of the Jews?

Simeon.—They will be converted, but Antichrist must first be revealed.

I replied, Antichrist is come. Simeon fell on my neck, and said, "You have read the Gospel."

In conversing with Deacon Simeon and another Syrian, I had almost forgotten my own situation, when Deacon Simeon observed that in case Mustapha should desire us to call on him in our way we should firmly insist upon not going to him, for that Mustapha would then keep us prisoners, and send a messenger to Merdeen, announcing that two Europeans had fallen into his hands who had firmans and passports; and then the governor would be obliged out of regard to the firman, to pay a sum of money for our ransom and we ourselves should be obliged to give all we had to the rebel.

Conversation with a Devil-Worshipper.

*Feb.*20.—The brother of Sayid Khanbeck had not returned with the answer of Mustafa—I therefore called again on the Christian family. The Christian was sitting at the door. I sat down near him. He sat at my right hand, and there sat a Yezidi (a literal worshipper of the devil) at my left hand.

I looked in the face of the Yezidi, and observed that his countenance and his dress differed from those of the Kurds; I asked the Christian whether that man sitting at my left hand, was a Kurd. The Yezidi, who understood my question, said, "I am not a Kurd; I am a Yezidi of the order of the Danadia.

I. What is your belief?

Yezidi. We never pray.

And lifting up his hands towards heaven, and bowing down with his knees, he said, "We never do so."

Shudder my friends, the Yezidi never lifts up his hands towards heaven, and much less his heart; he never bows down.

I. Do you sometimes think of God?

Yezidi. Never.

I had heard from Christians, that they worship the Devil, and seeing that this Yezidi professed frankly his awful belief I asked him, "Do you worship the Devil?"

Yezidi. We worship nothing: but we never mention him whom you have just mentioned, and we love him whom you have named.

I. Do you believe that the Devil is good?

Yezidi. No!

I. Why do you love him?

Yezidi. Thus it is!

I. Do you believe in the existence of a God?

Yezidi. We believe!

I. Why do you not pray to him?

Yez. Thus it is!

I. If I would give you some present, would you thank me for it?

Yez. I would give you many thanks for a abkhshish, (present.)

I. God gives you life, breath, clothes, & raiment, and his sun shineth over you, why do you not thank him?

Yez. Thus it is!

I. Do any of you know how to read?

Yez, None of us!

I. Have you priests?

Yez. No!

Khalil Agha, a robber and murderer, residing at Ockhazarad, five hours distant from Merdeen, is the head of the Yezidi of the order of Danadia. They live in tents, and are very numerous. I left the company of that horrid professor of the devil, and tried to pray for him, but it was not possible.—Thus it is! The Yezidi never prays, he never lifts up his hands towards heaven, he never bows down! Thus it is!

Extortion and Treachery.

In the evening, the brother of Sayid Khanbeck returned. Sayid Khanbeck was just performing his prayer. At the gate of his house he spread his garment on the ground and bowed down in the name of the most merciful, the compassionate God.

Sayid Khanbeck, not a Yezidi, lifted up his eyes towards heaven, he bowed down with those who bow down!

After the prayer was over he saluted his brother with the usual salam (Peace!)

Khanbeck. (who had just finished his prayers.) How is our brother Mustapha?

Brother of Khanbeck. Praise be to God! he is very well; he has cut off the heads of two soldiers of the Governor of Merdeen.

Khanbeck. Praise be to God!

We then desired to know the answer of Mustapha respecting us. The brother of Khanbeck delivered a letter. After Khanbeck had read the letter, he told us that he had received permission to accompany us to Merdeen; we, however suspected the truth and I desired Khanbeck to shew me the letter of Mustapha, which he did. The contents of the letter were as follows:—

"Peace to my brother Sayid Khanbeck. After having wished to thee an abundance of peace, we announce to thee that we have received thy letter respecting the two merchants of Moussul, and for thy sake they may proceed on their way to Merdeen, on the condition only, that they must first come to us, where we will receive them with great generosity; we desire only for them to bring us some writing-paper and some pipes, as a present. Signed, Mustapha."

We then immediately perceived the treachery, and insisted on returning towards Orfa, to bring our complaints before Ayub (Job) Agha, whom I mentioned above. As soon as Sayid Khanbeck saw that I was resolved to return, he lifted up his finger and said, "God, God is my witness, I will bring you safely to Merdeen, without seeing Mustapha for you have eaten bread and salt in my house. I will set off with you from hence with 30 footmen, and bring you safely to the gates of Merdeen, for Mustapha is two hours distant from Merdeen." We asked him how much we were to give him. He demanded 300 piastres: we agreed with him for 200:—the robber seemed to be contented:

Feb. 21.—In the evening, at 5 o'clock, we left Kuselli, for Merdeen accompanied by Sayid Khanbeck, and 25 Kurds, all armed. On the road they stole from us all they could, and one of them placed his gun on my neck, threatening to kill me immediately if I did not suffer him to mount my mule.—The Frenchman, myself, and our servants were all obliged to sit upon our mules with a Kurd behind us. They struck the Frenchman with their swords, and Sayid Khanbeck smiled. When we were opposite the village where Mustapha resides, Sayid Khanbeck threatened to deliver us immediately into the hands of Mustapha, if we did not give him 150 piastres once more. We gave him the 150 piastres. The Frenchman's money was already gone. I gave him 100 piastres, and the Frenchman gave him a knife worth 50 piastres; and he returned me 50 piastres on our arrival at Merdeen.—After Sayid Khanbeck had received the 150 piastres, he left us, and went straightway with his men to Mustapha, who followed our steps, but we went in a constant gallop, and arrived safely at the gates of Merdeen.—Mustapha did not dare to approach the gate which was guarded by soldiers. It was one o'clock in the morning when we arrived near the gate: the soldiers who guarded the city cried, "Mustapha is approaching!"—My servant, who is a native of Merdeen, ran to the gate and convinced them that we were harmless travellers; and thus, blessed be the name of the Lord, we arrived at the gate of Merdeen. But, as the gates were shut, we slept in the open air; for we were so much overpowered from fatigue, that we forgot all danger, and we slept quietly till day arrived. No Arab will ever break his word, but the Kurds do it.

PRESIDENT'S MESSAGE.

The London Morning Chronicle of the 8th of Jan. in publishing the Message of the President of the United States to Congress, says;—"The Message of the President of the United States presents a most favorable view of the situation of that great Republic, which seems destined to exercise one day so powerful an influence on other nations. The President, as was to be expected, speaks with due admiration of the gallant efforts of the Greeks."

The London Times in speaking of the Message says—"To a lover of humanity & of public liberty, it possesses the valuable qualification of describing an amount of national prosperity, enjoyed by a people who speak our language, and are cemented to Englishmen by a common blood and lineage superior to all that has been recorded of any community on earth."

The London Courier also announces to its readers that the Message of the President is very satisfactory.

The Message of the President was published in Glasgow before it reached London, having been brought by the Camilla packet, which arrived in the Clyde on the 3d of January.

MAGNA CHARTA.

Sir R. Cotten being one day at his tailor's, discovered that the man held in his hand, ready to cut up for measures, the original Magna Charta, with all its appendages of seals and signatures. He bought this singular curiosity for a trifle, and recovered in this manner what had long been given over for lost.

A DYING MAN'S WARNING.

Seth Elliot, who was executed at Castine, the early part of the present month, addressed the spectators from the gallows, attributing his crime to insanity; his insanity to intemperance, and warned others to avoid the tempting bowl. "Thus," remarks the paper which gave an account of his execution, "to the excessive use of ardent spirits may be attributed the tragical fate of one, who, while industrious and temperate, was considered the most thrifty farmer in the country of Hancock, who might have lived respected and happy."

A lady having expressed her wonder to Dr. Johnson, that Milton, who had written so sublime a poem as Paradise Lost, should have been so inferior to himself in the composition of sonnets, the Doctor replied, "Is it then a matter of surprise, madam, that the hand which was able to scoop a Colossus of the most perfect symmetry from a rock, should fail in an attempt to form the head of a Venus out of a cherry-stone."

HUMAN NATURE.

A poor negro when near his end was once questioned by a neighbouring clergyman as to the state of his mind. His replies were all very well till he came to the article of forgiveness. "Me forgib ebry body" said he, "but Sam N——." "But can you not forgive him?"—"Wy, yes, If me die me forgib him—but if me libe to git well, me hit him another knock."

FRESH TEAS.

200 Chests, Hyson Skin, (various chops.)
13 do. Hyson and Young Hyson,
21 do. Souchong,
For sale by J. C. HASTINGS & Co.
84 Genesee street.
Utica, Feb. 8, 1825. 32

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A fine toned VIOLONCELLO, by Sebastian Kloz.—Price $100.

I. J. BERRY,
65 Genesee street, Utica.

NOTICE.

THE subscriber offers for sale a TANNERY with fifty vats—a BARK MILL—FULING MILL—and ROLLING MACHINE, which go by water, with convenient buildings, all in good repair; also, a convenient dwelling House, Barn, and one acre of Land, which will be sold on reasonable terms, and the payment made easy. For further particulars inquire of the subscriber on the premises.

The above premises are four miles from the Canal. BENJAMIN FRISBIE.
Westmoreland, Dec. 20, 1824. 30tf

UTICA Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style. Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y32

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.
Utica, 20th Jan. 1835.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

January 25, 1825.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* Truman Parmele, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

FOR sale by Merrell & Hastings, No. 40, Genesee-street, the

CHRISTIAN AND COMMON ALMANACK,

by the gross or thousand.

Utica, Nov. 9th, 1824.

TERMS OF THE WESTERN RECORDER,

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a disconnt of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*